/104 cont./

122 The cadet was familiar with only two forms of activity:
he slept or ate. It was indeed a pleasure, however, to sleep within
four walls once more, although at night the wind often whistled
through strongly. And there were all kinds of things to eat that were
262 not furnished on the march. There was plenty of sugar cane; the
cooked mandioca root with roasted bacon cubes was a dish for the
gods; a piglet was slaughtered; a few chickens forfeited their lives;
[224] the young chaps had also killed a tapir one day under a regular
volley of small shot; it furnished a very tasty ragout. The women
sent fresh, crisp "beijús," a simple baked product made of mandioca

142
291
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Antonio

Quirino

262 flour, of the shape and approximately the taste of matzoth. Since
272 there was no shortage of rapadura /a crude form of sugar; see the
glossary, p.172 /, "jacuba" was constantly being prepared as
refreshment; in a gourd bowl a plentiful amount of rapadura, a
plentiful amount of farinha /manioc flour; see the glossary p.171 /.
231 and water as desired. Even milk appeared. In the evening the
526 calves were separated from their mothers; the herd was driven into
the "curral" /corral; see glossary, p.170 /, and the calves were
lassoed with a great hullabaloo, while a large and appreciative
526 audience /105/ sat all around on the fence. That was something

/119/

000 Clauss, Castro, and the majority stayed at the fazenda. The owner, for his part, rode to a compadre /Gavatter in the Ger.; in the original source, p. 191 (translated p. 72) "compadre" is translated as the Ger. Gevatter; the latter term is given in the glossary of Brazilian expressions, p. 171 / eight legoas away, who was supposed to sell farinha. Thus everyone was busy.

133 Wilhelm and I arrived at twilight after a four-hour march over a series of hilly ranges, having crossed a few small tributaries of the Paranatinga. We could have sworn that we were in the Bergischen /a hilly countryside near the Rhine/ or Westphalia - farm houses in front of the bush, the quemada like potato fields; -- in the gathering darkness we also began to indulge in fancies: on a barren hill in the distance we clearly saw a lunatic asylum in the latest pavilion style.

[622] [142] [291] [301] [302] →

[241] ←

Captain Caetano "Mêmo."

231 The dreadful dogs that hastened toward us, barking, were ill-suited to bringing us back to a clear and sober conception of reality. These ours, small, skeletal specimens, with pointed snouts, light whitish-yellow fur, and glassy, watery eyes, looked as though they scratched up the dead out of the graves in the cemetery at night.

122 485 Received by old Captain Caetano and a few young chaps, we were put up in the guest house. The term is synonymous with guest room or guest stall. The only furniture a trough-like, unfinished bark canoe on a stand in the corner, which we were permitted to use as a dresser and table.

/160 cont./
437 439 [554] carried each piece that she captured to a secret repository lying back off the road, immediately most hurriedly hastening forth for new deeds.

609 At noon Wilhelm and I went to the aldea;[1] Antonio accompanied us, but, suspicious of his fellow tribesmen, he could not make up his mind to stay with them during the night and returned to the river in the evening.

122 We set up housekeeping in the festival hut, and, alone with the charming little people, we felt indescribably content. When toward evening the mosquitoes started to annoy us, we took a [137] walk to the roça.[2] Greedily we looked about for the "frutas de lobo," apple-round fruits which were present in numbers on gray-green shrubs, but unfortunately not ripe; the Bakaïrí boys are no different from ours. A magnificent estate; the horizon was bordered by a dark park, behind which the sun was setting in 291 177 reddish orange. We met Pauhaga, as our apostle of peace is called, and his relatives on the plaza between the three huts, trying on clothes in great embarrassment. They urgently needed our help; not only did they put the trousers on in reverse and upside down over the legs, but they also tried to draw them up over their arms and wanted to stick their legs into a shirt. Putting on a coat alone was an impossible thing. They were unaware of the most obvious offenses against the elements of propriety. A safety pin was hugely admired, but most of all a pair of scissors with which 412 one could so conveniently cut one's nails. Their tool, the stone ax -- a ground stone is wedged into a wooden handle -- with which they fell trees and make posts, deserves our appreciation no less, from the standpoint of how much can be accomplished with the simplest means, even though in the unspoken accompanying thought that we ourselves /161/ might have to go back to this [411] stage there is a slight admixture of horror. They have no spears, [231] no bananas, no dogs, and tobacco is nowhere to be found. Bones, [276] teeth, shells must serve them as tools, along with the stone ax. [237] /Illustration appears here./

[1] [i.e. village -- Analyst]
[2] [i.e. cultivated field -- Analyst]

[TEXT continues on P. 40]

/161 cont./

123 They brought fire to us in the hut and withdrew after they had examined our candle closely. One or another, however, constantly came to have coat or trousers put on. One young man appeared and, pointing to his chest, complained, "tuck, tuck, tuck," about heart palpitations.

/162/ I gave him a powder, curious as to whether he would not reject it. After I reassured him a bit and patted him encouragingly on the shoulder, he drank the mixture slowly and fearfully, but drank it to the last drop. An unsuspecting little people. The procedure was described to new visitors, who listened with close attention; the little powder-paper was observantly looked over; but the curative power, which soon made its appearance, was apparently attributed to the knife with which I mixed the medicine. -- Wilhelm had Chinese fireworks with him; this suddenly went off in the yard and frightened them almost more than the shots. He secretly lighted a leftover little tube in the interior of the hut -- how it was possible is still a puzzle to me now -- but at the same instant the five persons present all started at the same time through the low door opening to the outside.

132 13 August. 7:00 A.M.: dry. 13.1, wet. 12.5.

123 Writing uncomfortable. Filling in from yesterday, I am
126 sitting outside on a dry beam that lies bare in the sand. It is still quiet. The professor has just carefully picked up the fireworks cases; he is standing in back of me and is looking admiringly at what I am doing. Scarcely a sound comes from the huts. A blue-
231 yellow arara on the roof has the floor; it pronounced the λ , on which I almost sprain my tongue, just as accurately and yet vaguely blurred as the natives. The tame pavão do rio clucks and gobbles in strange tones that seem to come from a music box; bored by the morning mood, a green parrot is sitting on a bare branch of shrubbery. I hear with displeasure that someone is drinking in the house, mingau again?

/176 cont./

433 It is clear that here agriculture falls behind hunting and
181 fishing; Aldea IV is military in character and forms the frontier
648 defense against alien tribes.

763 In one hut lay an ancient, paralytic little woman emaciated to a skeleton, whose soul seemed to say "åla Bakaïrí" (it is enough Bakaïrí) and was trying impatiently to flutter away. The hammock was resting partly on the ground; two women squatted beside it and, as garrulous cronies, explained to us the suffering of the dying little mother.

●231 Of tame animals we found a heron, small parrots, a king-fisher and the socó-morena.

345 The festival hut was 18 meters long, nine meters wide.
532 There were clumsily carved wooden fish hanging there, as well as a few finless specimens, wound bands which perhaps represented the electric eel.

Two square pieces of wood, painted red and white, with modeled nose and two eye sockets were striking; they are held in front of the face and represent doves, whose voice the artist can imitate better than the head (1).

1. Cf. the second ethnological plate /see p. 165/.

534 /177/ Four menis and a number of rattles were stuck in the
353 side walling.

624 Only in the festival hut did the herald put down his bow and arrows, but he did not part with them during our entire stay, even
[276] when he handed us a few bundles of tobacco. The latter, by the way, was better than among the earlier Bakaïrí. A few modest old
622 people were there, none with gray hair; among them the chief and, if I understood correctly, a vice-chief, the authority during the time the former is absent.

123 A shooting demonstration on the plaza filled them with
152 terror; they jumped with fright and turned away convulsively, most of all the mighty herald. His "åla, åla" was very humble and urgent.

/59 cont./

123 During the first two days I modestly restrained myself in order not to alarm the good people; I also noticed that one of the men was almost always detached for special duty near me and thus a sort of guard was established; when on the first night, after I had taken my leave, I wanted to stay up for a while with a light and write in my journal, old Paleko appeared at the door and asked me just as politely as urgently to go to sleep and blow out the candle. My discretion bore good fruit; they soon took me into the two large houses: in one Paleko and my intended were the chief occupants, in the other Tumayaua and [122] his daughter. They took me out to fish, to the launching of the new canoe, and the like, and everything could not have been better, if only I had not suffered from chronic hunger as a result of their hospitable, but for me absolutely inadequate [276] board. I had to try to help myself by heavy smoking and in this [512] respect achieved what was humanly possible, whereas almost the only time the Indians gave themselves up to this pleasure, but then in a body and with great enthusiasm, was during our nightly tobacco meeting outside on the plaza, the jolliest hours of the day.

345 My little house had served at the time of the festivals as [122] the dance house, "kxato-éti," or "flute house." Two reed [534] flutes hanging on the wall in a case made of buriti-palm straw were the only remains of past glory. For me, however, it was [562] better this way, for the women, who passed in and out of this ruin freely, may never enter the flute house of the men. It was seven paces wide and nine and a half long; the main posts in the center, standing two and a half paces apart, which supported the roof, were four and a half meters high. At the top, in the straw roof, a vent one meter and three and three-fourths meters long was left open. A couple of fish weirs stood in one corner, but otherwise there was nothing but the two posts, from one of which I had stretched the hammock over to the wall.

● 231 Besides my guard of honor, I also had the company of a japú (Cassicus), who seemed like a green tropical Jim Crow /Hans Huckebein/ to me; he was permitted to sit only up in the

/59 cont./

231 rafters of the smoke vent, and, if he suddenly shot down and raced around us like a wild animal, he was quickly chased back to his observation post, where he looked down, his head bent inquisi-
224 tively and his beak open. /60/ Sometimes one of the little mice
[262] so busily active at night came spying about and, if it did not scamper away in time, was shot with a child's arrow and brought
136 to the women as a roast. Almost constant guests were large black-white striped bees, which, like a butterfly that now and then fluttered into the entrance, would calmly let themselves be seized and put aside. On a hot noonday I often had the feeling of sitting in the midst of a beehive filled with buzzing and droning.

123 It was at this hour on the third day that I fled from the bees
[342] and flies to Paleko's large house and entered it for the first time. It was wonderfully cool and comfortable in there and no annoying insects. Only ants laden with grains of flour marched
[517] down their street to the mandioca pestle. The men were swing-
[574] ing in the hammocks, their chief occupation at home, and
[352] after I had sat a while, for the sake of politeness, on the stool of honor, which was as high as a cigar box, I soon followed their example.

342 One had the feeling of being in a huge beehive, fortunately without the bees. The ground plan was almost circular with a diameter of 15 meters; two mighty posts standing nine meters high and three and a half meters apart, supported in the center the huge straw dome, the framework of which consisted of horizontal bamboo rings and over these vertical poles bent upward toward the vent. It was smoke-blackened, glistening like tar. The walling all around, above which it rose, a tightly closed ring of posts one and a half meters high, interrupted only by two door entrances opposite each other, which were much
[352] too low for me. From the wall towards the interior, in the direction of the radii, the hammocks were stretched, fastened on either end to particularly strong posts, so that the outer space
353 was divided into a number of rooms, albeit open. The large center space around the main posts and under the vent, which

/61 cont./

[512] [152] [278] The taciturn Indians, men and women, chattered constantly, and Eva's delightful laughter rang out merrily. The women were all busy. One was scraping a reddish bark which, when cooked, furnishes a curative brew, a second was pounding mandioca grains in a mortar. Now and then a swallow was brought to one of the men in the hammock. A beautiful [272] picture there by the flickering fire that leaped up at the enormous kettle; the naked woman with long hair was skimming off the milk-like, gently bubbling foam of the püserego in a little pot and pouring it back again and again with a vigorous swing of her arm. Others stepped up, yours truly as well, and tasted, licking their fingers. My intended looked very trim, [231] too, her "raven-black Mongolian hair" had glints of faded light brown, and she was squatting in front of three discontentedly cawing green parakeets which she was feeding out of [262] a little pot. Then my turn came; she placed a freshly baked, golden yellow beiiú flat-cake in front of me and did not forget to remark that it was her own handiwork.

Fat Yapü had fallen asleep. I, too, was overcome by a pleasant weariness in the unfamiliar, mood-evoking equableness of the domestic activity; I could not resist the pleasant invitation to take a midday nap, although in the largest hammock there I squirmed like a fish in the net.

I had slept soundly. The picture had changed. The women [515] sat outside on the plaza, five in a row one behind the other, busily engaged in delousing. Anyone who caught a little [262] animal placed it on the tip of the tongue and swallowed the delicacy or gave it to the original owner, who received it from the rear in her upturned right hand. The men were attentively watching swallows, "iri"; Luchu shot at them without hitting them; when a pair took its prey in the air, this aroused general interest, and good old Paleko furnished explanatory comments. Everywhere dolce far niente. Only the ants did not celebrate; large carregadores marched by, heavily laden with pieces of stalks and charcoal.

/88 cont./

361 The village could be reached in half an hour or an hour from
311 the river, depending on whether one landed sooner or later. It was surrounded by cultivated land to an extent that aroused our
241 greatest astonishment. On the three different paths that we followed, we came through long stretches where the forest had been cut down with the stone ax. In March and April the trees are felled and in September and October the wood which has dried in the meantime is burned. We examined with admiration a number of thick trunks, the cross-sections of which were covered with the dull blow-marks of the stone axes, and regretted that we could not saw off such a marked surface and take it along. I silently begged forgiveness of the Indians at whom I had often laughed when they were swinging themselves in their hammocks at home, as though their lives were one long Sunday.

361 /89/ In Iguéti there were three large family-houses and a
345 very respectable flute-house in which many dance costumes made
535 of palm straw were hanging. On the village plaza a cage rose
343 up higher than a house, which consisted of long poles set together
231 in the form of a pointed cone; in it sat a mighty Harpia destructor, although the village is called igu-eti = sparrow-hawk village.

231 The once heraldic bird had probably long since departed. The beautiful eagle was named after its favorite food, mégo-zõto, lord
412 of the monkeys. Beside the chief's house lay a large whetstone
[171] for the stone axes; it gave me much pleasure because it showed the same grooves that we had observed in the sambaquis of Sta. Catharina.

621 The community numbered some 40 persons. They spoke of
162 three chiefs, but we met in this capacity only the good-natured,
622 very broad-shouldered Aramõke, who was characterized by a waddling walk. He had a sly expression and with his clumsy body was very polite, for, striding ahead of me in the forest, he broke off the branches, which might have snapped back in my face, more graciously than he probably would have for a woman. A large knife and a red scarf made him the happiest of mortals.

974 He showed us great hospitality. Fresh golden beijũs were con-
437 stantly brought forth, a row of calabashes filled with pogu were

/218 cont./

*171 174 433 I shall sum up. Ancient agriculture is most compatible with the type of hunting practiced here. The Indians were primarily fishermen. The yield in their area on the upper course of a river was not sufficient for pure ichthyophagy; on the other hand, it was not small during the months when the fish traveled upstream in the rising water and were found in all the canals and lagoons in great numbers, or when, as the water receded, the opportunity for a catch in the artificially barricaded parts of the river branches became considerably greater. Fishing and hunting, furthermore, furnished the indispensable tools. There *171 174 433 were no domestic animals in our sense; dogs were unfamiliar to the native. He took pleasure in the colored birds, whose ● 231 [343] feathers he sometimes pulled out, especially in the talking parrots and cawing araras; he let those that he happened to catch young walk around in the village, woodpecker or heron or curassow, and kept in huge pole-cages, for the edification of the community, the spitting eagle, Harpyia destructor, or some other predatory bird, he had lizards hanging by their tails from the hammock, so that they would clean up a bit among the annoying crickets -- he had not succeeded any further in the utilization of animals, and though wild plants were established near the village to be used as desired, the rearing of edible [825] animals was not considered. /219/ Indeed, the attitude that the [262] Indian took toward the animal kingdom made him feel a definite repugnance about ultimately consuming animals that he had raised, just as we do not eat dogs.

*171 174 433 The relative sedentariness connected with the life of the fisherman could not become permanent until the women learned to plant, to make pots, and to prepare flour. Although agricul- *171 174 241 648 ture on the Schingú had already reached respectable improvement, nevertheless there were small indications that showed what its origin had been, at least here. People planted the useful plants found in the vicinity, each tribe acquired its own experience on its own soil, and they were disseminated by the 174 973 women who, in war or peace, came to other tribes. The fact that the Bakaïrí-Karaiben were once furthered in this way in

/20 cont./

look at this settlement situated on the left side of the Rio Novo. The main aldea of these Indians, which consisted of five ranchos, was at a distance of three turns of the river from the small Brazilian pueblo of Rio Novo situated on the right side of the river. At this place I met Mr. Eliseu, who then held the title of subdirector over the Bakairí.

Conditions among the Rio Novo Bakairí had hardly changed since the time when Karl von den Steinen described them. Also, the population, which I estimated at 60 individuals, was more or less the same. Reginaldo, who had meanwhile become an old man, was still cacique of the two communities of Rio Novo Bakairí. Plate V of my book Indianerstudien in Zentral-Brasilien presents a photograph taken in the aldea of these Indians showing Cacique Reginaldo with his wife in the midst of several other Bakairí, standing in front of the door of his house. The book which he holds in his hand is the work Durch Centralbrasilien, published by Karl von den Steinen, in which he is also represented in a drawing and at which he is looking with great interest. In the aldea there were still various objects which were products of typical Bakairí work, such as for example the large baskets of twigs /banastas/ woven in the ancestral way, and other kinds of baskets which matched exactly in terms of technique and decoration those made by the Bakairí of the tributaries of the Xingu River. (27) The Rio Novo Bakairí

27. Cf. Max Schmidt, Indianerstudien in Zentral-Brasilien, loc. cit., Fig. 174, p. 347.

also still used, besides firearms, bows and arrows for hunting, and these corresponded exactly to those of their fellow countrymen of the Xingu River region. But outside of these objects, made in native fashion, these Bakairí had been changed completely into Brazilian campesinos as a result of the fact that

/20 cont./

Reginaldo and his people had a large number of cattle and several saddle horses. Although among themselves they spoke only in the Bakairí language, all of the men knew the Brazilian language, and it was said that Cacique Reginaldo knew how to read and speak some French. The Rio Novo Bakairí maintained at the time active relations with their fellow countrymen on the Rio Paranatinga. With the eastern Bakairí they hardly had any contacts, except for the Bakairí Joaquim who was the uncle of Cacique Antonio of the Paranatinga aldea and who had a young Bakairí from the Rio Batovi river in his service.

Different were the conditions of the Bakairí in the Rio Paranatinga aldea at the time of my visit. While the population at the time of Karl von den Steinen's expeditions had dwindled in such a way that Karl von den Steinen foresaw the end of this community, the population of the aldea had increased in the meantime with the addition of numerous Bakairí from the Xingu River region. The number of these Bakairí, called by their Paranatinga fellow countrymen Xinguanos, climbed to 34 at the time of my stay with these Indians. The leader of the community was Antonio, who was at this time at the peak of his power. The only insignia /21/ of his rank as comandante of the Indians of the upper Xingu River region, officially granted by the Mato Grosso government, were a pair of red soldier's trousers with a wide white stripe which ran down the side of each leg, but a more practical symbol of his power were several good firearms hanging in his house, which he also used occasionally, according to the Mato Grosso men, against insubordinate fellow countrymen. The majority of the Xinguanos then living in his aldea were totally dependent upon him with regard to economic conditions and made up a valuable component of his power, for he had supplied the most trustworthy men among them with firearms. This small military force was important above all to insure contact between the Rio Paranatinga and the tributaries of the Xingu River against the Kayabí who had unquestionably begun at this time to

/23 cont./

241 it contrasts with Herrmann Meyer's observation, made two
114 years before in the year 1899, on his own experiences among
648 the same Bakairí. (29) To account for the fact that it was

29. Herrmann Meyer, "Bericht uber seine zweite Xingú-Expedition," loc. cit., pp. 126 and 127.

absolutely impossible for him to obtain provisions from the Rio Kulisehu Bakairí, he said that these Indians depended for their subsistence almost entirely on their fellow countrymen of the Rio Paranatinga and that their agriculture had almost completely disappeared. When Meyer passed by the aldeas of the Rio Kulisehu Bakairí, conditions for his expedition, which comprised a large number of participants, were very precarious, especially because of lack of provisions, and no doubt the fact that he was unable to get from the Bakairí the provisions he had asked for was for him a severe disappointment. It is possible that the Bakairí at this time could not /24/ supply such large quantities of provisions to accommodate such a large number of strangers. Since it is certain that the Bakairí at the time of my stay among them possessed large plantations, it does not seem possible that their agriculture, two years earlier,
114 should have been at the vanishing point. Nor can I corroborate
342 Herrmann Meyer's comment that the Bakairí of the first two aldeas on the Rio Kulisehu, at the time of his expedition, had changed their good houses for "miserable huts." The two aldeas of the Kulisehu Bakairí which I visited each consisted of four large houses of kin folk, built in the same form with an oval base as the houses had in former times. All of the houses in Maimaieti aldea were quite new and made a good impression
• 231 inside and outside. About one league from Maimaieti were the then abandoned houses of the old aldea which the Bakairí of Maimaieti had still occupied a short time earlier and where a large bird of prey, a kind of harpy eagle /arpía/, was kept on

/24 cont./

231 a table made of vertigas and provided regularly with meat, if possible monkey meat.

178 Among the various crafts of the Kulisehu Bakairí, pottery-
323 making, plaiting, and spinning were still maintained in the
285 ancestral form. Food preparation was also still the same as
283 described by Karl von den Steinen for times past. The only
252 essential difference appeared in regard to woodworking, for
177 which at this time metal tools were used, so that this craft no
322 longer depended on stone axes, drills with stone points, shells,
412 and the teeth of fish or other animals. Another acquisition from
301 the various expeditions which had passed through their territory were ear pendants of multicolored glass beads with which many women and children, especially, were well provided. European
291 clothing was seen only in exceptional cases. Thus the first man who came out of his house in Maigeri aldea to greet me had on trousers which he had been given at the time of a visit to the Rio Paranatinga aldea and which surely had never been washed since. As a rule the uluri (small triangle of bark) was the sole
291 national garment of the women and young girls, and a fine thread belt and body paint the men's apparel.

114 When Karl von den Steinen visited the Rio Kulisehu Indians,
361 the first Bakairí aldea, called Maigeri, consisted of only two
342 large houses of kinsfolk and one small house for fiestas with an
345 oval base, while the second and third aldeas each consisted of three large houses of kinsfolk and of one house for fiestas. Thus
161 the number of houses in Bakairí aldeas at the time of my stay among these Indians had increased, and for this reason I do not hold as correct Herrmann Meyer's observation that this tribe was
114 already "greatly declining" at the time. (30) No doubt there
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30. Herrmann Meyer, Ibid., p. 126.

were then only two Bakairí aldeas on the Rio Kulisehu, the first, Maigeri, already mentioned by Karl von den Steinen, and the

/27 cont./

the year 1915, no more than nine men with some women and children lived with their cacique in the new aldea. The rest had died or had moved to the other Bakairí aldeas situated on the Rio Paranatinga.

According to Antonio Pyrineus de Sousa's description, the Bakairí of the Rio Novo and Rio Paranatinga still had in the year 1915 a life with sufficient means of subsistence. Cacique Antonio, whose authority of former times had undoubtedly decreased through José Coroado's defection with his people and through the independent stand of Cacique Kurutú, was still chief of the old aldea on the Rio Paranatinga, which still consisted of seven houses and whose inhabitants planted manioc, maize, sugar cane, bananas, and aboborra /gourds/, and raised many pigs and chickens. In former times they had also devoted themselves to the raising of cattle and horses, but the rancher Jange Soares had made them give this up. Already at this time, Antonio was urgently pressing his rights in the region bound by the Serra Azul, the Ribeirão Bananal, and the Rio Paranatinga (Rio Telles Pires) and occupied for many years by the Bakairí. (34)

34. A. Pyrineus de Sousa, loc. cit., p. 64.

José Coroado's aldea consisted of three well-built houses. He had large plantations of manioc and maize and raised some pigs and chickens. (35) The inhabitants of Cacique Kurutú's

35. Ibid., p. 65.

aldea, which consisted of three large houses, also had good plantations and lived comfortably.

/28/ At that time, also, the customs and ideas of the Rio Paranatinga Bakairí were largely Indian. When dancing, the men were nude except for a small coarse apron, rectangular

361 /33 cont./ According To
648 Petrullo the new post is situated on top of a mountain some distance from the edge of the Rio Paranatinga. The post itself consisted of some excellent administrative buildings, and at some distance from these stood the Bakairí aldea, so that the Indians
[871] kept a certain independence. The post had a school which tried to teach the Bakairí youth to read and write in the Portuguese language and the rudiments of arithmetic. The administration
[231] kept a herd of cattle, and each of the Bakairí wished to have some oxen and cows.

114 Without wishing to malign Petrullo's precious information,
648 I must note below some points on which I cannot quite agree
177 with his opinions, because they contradict my experiences
241 among these Indians. I believe that a false impression of the previous living conditions of the Bakairí in the region of the tributaries of the upper Xingu River led to Petrullo's interpretations when he says that the post administration had not experimented in order to change the Bakairí, who in former times had led a seminomadic life, into a sedentary group of agriculturalists. The Bakairí of the tributaries of the upper Xingu River were, like all the other Indian tribes of the Rio Kulisehu, with the possible exception of the Trumaí, a typical agricultural people. The tasks related to agriculture made up the chief part of their activities, and they had extensive plantations in the vicinity of their houses. They led a totally sedentary existence in their aldeas, even moving these closer to their plantations when the latter, owing to the successive exploitation of the land on the closest hill, were little by little moved too distant
[231] from their houses. Livestock they did not have, so that there has been a change in their way of life at the post, with the transformation of a previously agricultural people into a people who raise cattle, no doubt to get a bigger income.

226 Also, I cannot believe that the unusual abundance of fish
114 in the Rio Paranatinga, extolled in former times by the Bakairí, should have dwindled so thoroughly as to warrant Petrullo's observation, "There are practically no fish in the Paranatinga,

4:Schmidt--61 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

Plate III

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Fig. 2. Captain Antonio with his family in front of his house, in the year 1927.

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Fig. 3. Administration building at the Simões Lopes Post.

4:Schmidt--62 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

Plate IV

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Fig. 4. House of the Bakairí. Pires, cacique of the Xinguanos in Simões Lopes.

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622

Fig. 5. Cacique Pires with his family in front of his house in Simões Lopes.

placed in a hole in the septum of the nose, so that the feathers swung one on each side of the head. Although the *pdiko*, or scratcher, was not strictly an ornament, it is mentioned here because it had ritual meaning. The *pdiko* was made by setting fish teeth into a gourd holder and was used for scarifying the skin of the arms, legs, chest, and back so as to cause bleeding. The wounds were first washed with water and later smeared with the juice of the *mukúna* vine. The *pdiko* was used by boys and girls during puberty seclusion and by adults who had sores on their bodies. It was believed that the use of the *pdiko* made people strong and healthy. As far as could be ascertained the Bacairí did not mutilate the teeth, genitals, or other parts of the body. There was no sign of tattooing, but pubic hair was carefully pulled out by both men and women. Formerly the Bacairí kept large birds, believed to belong to the eagle family, in their villages for their feathers. The Brazilians call the bird "harpía" and claim that it is still kept by the Indians in the Xingú Basin. The "harpía" was captured by shooting it with a blunted arrow, and it was kept in a special hut and fed. Villages often had several of these birds in captivity, the feathers being used particularly for feathering arrows. Parrots and macaws were also kept, their feathers being used only for ceremonial decorations.

SUBSISTENCE ACTIVITIES

Vegetable foods formed the basis of Bacairí diet, with fish and meat taking second and third places. The principal animals hunted were monkeys, deer, wild pigs, tapir, and the jaguar. The jaguar, however, was not eaten, but was hunted for its skin, teeth, and claws. The principal weapon used was the bow and arrow. Hunters would stalk game alone or in groups with the aid of dogs driving game into water or into steep rocky enclosures. There is no mention of the spear being used, but deadfalls and pitfalls were used. Many varieties of large fish were shot with the bow and arrow, either from canoes or from the river bank. Lizards, turtles, and a wide variety of wild fruits, roots, tender shoots, and honey were collected at certain seasons of the year.

The major part of the food supply, however, was obtained through agriculture. The Bacairí cultivated bitter manioc, *ópa;* sweet manioc, *taisé;*